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From Monday July 23. to Thursday July 26. 1683.

Whitehall, July 24.

THis day was Presented to His Majesty the Following Judgment and Decree of the University of *Oxford*, past in their Convocation, on *Saturday* the 21. Instant.

The Judgment and Decree of the University of Oxford, *past in their Convocation*, July 21. 1683. *against certain Pernicious Books, and damnable Doctrines Destructive to the Sacred Persons of Princes, their State and Government, and of all Human Society.*

ALtho the barbarous Assassination lately enterprised against the Person of His Sacred Majesty and His Royal Brother, engage all our thoughts to reflect with utmost detestation and abhorrence on that Execrable Villany, hateful to God and Man; and pay our due acknowledgments to the Divine Providence, which by extraordinary Methods brought it to pass, that the Breath of our Nostrils, the Anointed of the Lord, is not taken in the Pit which was prepared for Him, and that under his shadow we continue to live and enjoy the blessings of his Government; yet notwithstanding we find it to be a necessary Duty at this time, to search into, and lay open those Impious Doctrines, which having of late been studiously Disseminated, gave rise and growth to these Nefarious Attempts; and pass upon them our solemn publick Censure and Decree of Condemnation.

Therefore to the honour of the Holy and Undivided Trinity, the preservation of Catholick Truth in the Church; And that the King's Majesty may be secured both from the attempts of open bloody Enemies, and Machinations of Treacherous Hereticks and Schismaticks: We the Vice-Chancellor, Doctors, Proctors, and Masters Regent and Not Regent, met in Convocation, in the accustomed manner, time, and place, on Saturday the One and twentieth day of July, in the Year One thousand six hundred eighty three, concerning certain Propositions contained in divers Books and Writings, publisht in the English and also the Latine Tongue, repugnant to the holy Scriptures, Decrees of Councils, Writings of the Fathers, the Faith and Profession of the Primitive Church; and also destructive of the Kingly Government, the Safety of His Majesty's Person, the publick Peace, the Laws of Nature, and Bonds of Human Society, by our unanimous Assent and Consent, have Decreed and Determined in manner and form following.

The first PROPOSITION.

ALL Civil Authority is derived originally from the People.

The Second.

There is a mutual Compact, Tacit or Express, between a Prince and his Subjects; and that if He perform not his Duty, they are discharged from theirs.

The Third.

That if lawful Governors become Tyrants, or govern otherwise than by the Laws of God and Man they ought to do, they forfeit the right they had unto their Government. Lex Rex. Buchanan, de jure Regni. Vindiciæ contra Tyrannos. Bellarmine de Conciliis. de Pontifice. Milton. Goodwin. Baxter. H. C.

The Fourth.

The Soveraignty of England is in the three Estates, viz. King, Lords, and Commons. The King has but a Co-ordinate Power, and may be over-ruled by the other Two. Lex Rex. Hunton, of a limited and mixed Monarchy. Baxter. H. C. Polit. Catechis.

The Fifth.

Birth-right and Proximity of Blood give no Title to Rule or Government; and it is lawful to preclude the next Heir from his right and succession to the Crown. Lex Rex. Hunt's Postscript. Doleman, History of Succession. Julian the Apostate. Mene Tekel.

The Sixth.

It is lawful for Subjects without the consent, and against the command of the supreme Magistrate, to enter into Leagues, Covenants, and Associations, for defence of themselves and their Religion. Solemn League and Covenant. Late Association.

The Seventh.

Self-Preservation is the fundamental law of Nature, and supersedes the obligation of all others, whensoever they stand in competition with it. Hobbs de Cive. Leviathan.

The Eighth.

The Doctrine of the Gospel concerning patient suffering of Injuries, is not inconsistent with violent resisting of the higher Powers in case of Persecution for Religion. Lex Rex. Julian Apostate. Apolog Relat.

The Ninth.

There lies no obligation upon Christians to passive obedience, when the Prince commands any thing against the Laws of our Country; and the Primitive Christians chose rather to die than resist, because Christianity was not setled by the Laws of the Empire. Julian Apostate.

The Tenth.

Possession and Strength give a right to govern; and Success in a Cause or Enterprise proclaims it to be lawful and just; To pursue it, is to comply with the Will of God, because it is to follow the conduct of his Providence. Hobbs. Owen's Sermon before the Regicides, Jan. 31. 1648. Baxter. Jenkins's Petition, Oct. 1651.

The Eleventh.

In the State of Nature there is no difference between Good and Evil, Right and Wrong; the state of Nature is a state of War, in which every man hath a right to all things.

The Twelfth.

The foundation of Civil Authority is this natural right, which is not given, but left to the Supreme Magistrate upon Mens entring into Societies; and not only a Foreign Invader, but a Domestick Rebel puts himself again into a state of Nature, to be proceeded against, not as a Subject, but an Enemy, and consequently acquires by his Rebellion, the same right over the life of his Prince, as the Prince for the most heinous crimes has over the life of his own Subjects.

The Thirteenth.

Every man after his entring into a Society, retains a right of defending himself against force, and cannot transfer that right to the Common-wealth, when he consents to that union whereby a Common-wealth is made; and in case a great many men together have already resisted the Common-wealth, for which every one of them expecteth death, they have liberty then to joyn together to assist and defend one another. Their bearing of Arms subsequent to the first breach of their duty, though it be to maintain what they have done, is no new unjust act, and if it be only to defend their Persons, is not unjust at all.

The Fourteenth

An Oath superadds no obligation to Pact, and a Pact obliges no farther than it is credited; and consequently if a Prince gives any indication that he does not believe the promises of Fealty and Allegiance made by any of his Subjects, they are thereby freed from their subjection, and notwithstanding their Pacts and Oaths, may lawfully rebel against, and destroy their Soveraign. Hobbs de Cive. Leviathan.

The Fifteenth

If a People that by Oath and Duty are obliged to a Soveraign, shall sinfully dispossess him, and contrary to their Co-

venants

venants, chuse and covenant with another, they may be obliged by their later Covenants, notwithstanding their former. Baxter, H C.

The Sixteenth.

All Oaths are unlawful, and contrary to the Word of God. Quakers.

The Seventeenth.

An Oath obligeth not in the sense of the Imposer, but the Takers. Sheriffs Cale

The Eighteenth.

Dominion is founded in Grace.

The Nineteenth.

The Powers of this World are Usurpations upon the Prerogative of Jesus Christ; and it is the duty of Gods people to destroy them, in order to the setting Christ upon his Throne. Fifth-Monarchy-men.

The Twentieth.

The Presbyterian Government is the Scepter of Christ's Kingdom, to which Kings as well as others are bound to submit; and the Kings Supremacy in Ecclesiastical affairs, asserted by the Church of England, is injurious to Christ, the sole King and Head of his Church. Altare Damascenum. Apolog. Relat. Hist. Indulg. Cartwright. Travers.

The Twenty First.

It is not lawful for Superiours to impose any thing in the Worship of God that is not antecedently necessary.

The Twenty Second.

The duty of not offending a weak Brother, is inconsistent with all Humane Authority of making Laws concerning indifferent things. Protestant Reconciler.

The Twenty Third.

Wicked Kings and Tyrants ought to be put to death; and if the Judges and Inferiour Magistrates will not do their Office, the power of the Sword devolves to the people; if the major part of the people refuse to exercise this power, then the Ministers may excommunicate such a King; after which it is lawful for any of the Subjects to kill him, as the people did Athaliah, and Jehu Jezabel. Buchanan. Knox. Goodman. Gilby. Jesuits.

The Twenty Fourth.

After the Sealing of the Scripture-Canon, the people of God in all ages are to expect new Revelations for a rule of their actions (a); and it is lawful for a private man, having an inward motion from God, to kill a Tyrant (b). (a) Quakers and other Enthusiasts. (b) Goodman.

The Twenty Fifth.

The example of Phineas is to us in stead of a command; for what God hath commanded or approved in one age, must needs oblige in all. Goodman. Knox. Napthali.

The Twenty Sixth.

King Charles the First was lawfully put to death, and his Murderers were the Blessed Instruments of God's glory in their generation. Milton. Goodwin. Owen.

The Twenty Seventh.

King Charles the First made War upon his Parliament, and in such a case the King may not only be resisted, but he ceaseth to be King. Baxter.

We Decree, Judge, and Declare all and every of these Propositions to be false, seditious, and impious, and most of them to be also heretical and blasphemous, infamous to Christian Religion, and destructive of all Government in Church and State.

We farther Decree, That the Books which contain the aforesaid Propositions and impious Doctrines, are fitted to deprave good manners, corrupt the minds of unwary men, stir up seditions and tumults, overthrow States and Kingdoms, and lead to Rebellion, Murther of Princes, and Atheism it self; and therefore we interdict all Members of the University from the reading of the said Books, under the Penalties in the Statutes expresst. We also order the before-recited Books to be publickly burnt by the hand of our Marshal, in the Court of our Schools.

Likewise we order that in perpetual memory hereof, these our Decrees shall be enter'd into the Registry of our Convocation; and that Copies of them being communicated to the several Colledges and Halls within this University, they be there publickly affixt in the Libraries, Refectories, or other fit places where they may be seen and read of all.

Lastly, We command and strictly injoyn all and singular the Readers, Tutors, Catechists, and others to whom the care and trust of Institution of Youth is committed, that they diligently instruct and ground their Scholars in that most necessary Doctrine, which in a manner is the Badge and Character of the Church of England, Of submitting to every Ordinance of Man for the Lord's sake, whether it be to the King as Supreme, or unto Governors as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. Teaching that this Submission and Obedience is to be clear, absolute, and without exception of any state or order of Men. Also that they, according to the Apostles Precept, exhort, That first of all supplications, prayers, intercessions, and giving of thanks be made for all men, for the KING, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of GOD our Saviour. And in especial manner that they press and oblige them humbly to offer their most ardent and daily Prayers at the throne of Grace, for the preservation of our Soveraign Lord King CHARLES, from the attempts of open Violence and secret Machinations of perfidious Traitors; that the Defender of the Faith, being safe under the defence of the Most High, may continue His reign on Earth, till He exchange it for that of a late and happy Immortality.

Whitehall, July 25. The following Addresses having been presented to His Majesty, His Majesty was pleased to receive them very graciously.

To the King's most Excellent Majesty.

The Humble Address of the Chancellor and Senate of the University of *Cambridge*.

Dread Soveraign,

THough we cannot think upon the danger of Your Sacred Majesty, and Your Royal and dearest Brother, without Horror and Confusion, yet we are comforted and rejoyce in this consideration, That all the unnatural and devilish Conspiracies of wicked and execrable Men, serve only to convince the World how much Your Sacred Majesty is the Darling of Heaven, and the peculiar Care of Providence. And, as from the bottom of our Hearts we thankfully adore and bless that Goodness, which has been so watchful over Your Majesty, its own Image here on Earth; So do we equally detest and abhor the ungodly Principles and bloody Practices of those Babarous Villains, who could imagine Mischief against so much Mercy, and sin against so great Goodness.

And our most earnest Prayers are, That just Punishment may overtake all these implacable Wretches, who delight in Blood and Treason: That all the Pernicious Nurseries of Fanatick Rage, Sedition, and Rebellion, may be rooted out: That the Impieties of a Pretended Religious Crew, may be all detected and confounded: That the wicked Contrivances of Your Enemies may tend only to make Your Sacred Majesty more Great and more Powerful; And that this Master-piece of all their Villany may be the Ground and happy Occasion of a lasting and well-setled Peace and Prosperity to Your Majesty, and Your lawful Successors to all Generations.

To the King's Most Excellent Majesty.

The humble Address of the Mayor, Recorder, Aldermen, Common-Council, and Citizens of the City of *Canterbury*.

Most Dread Soveraign,

WE Your Majesties most Loyal and Dutiful Subjects, do with all our Souls most thankfully acknowledge the infinite goodness of Almighty God to these Realms, in the miraculous Disappointment and wonderful Discovery of the late Hellish Conspiracy, contrived against the Lives of Your Sacred Majesty, and Royal Brother, James *Duke of* York, *by the Leaders of the Fanatick and Republican Factions, who having tasted of Your Royal Mercy, and enjoyed the Blessing of Three and twenty years Peace and Plenty under Your Majesty's*

jesty's most auspicious Reign over us, have by their black Ingratitude purchased to themselves and their Posterity, an eternal mark of Infamy. It is to us a matter of the greatest Astonishment, that Men making Professions for the Protestant Religion, Sanctity of Life, and the Property of the Subject, should Conspire the Destruction of their lawful Soveraign, the total Subversion of Religion and Property, and once more to overwhelm these Flourishing Kingdoms in Blood and Ruine. But we trust the Almighty Goodness will still continue to disappoint and prevent all their Damnable Conspiracies.

We do with all Humility prostrate our Lives and Fortunes at Your Royal Feet for the defence of Your Sacred Person, Your Heirs and lawful Successors, and the Government Established by Law in Church and State, against all Traiterous Conspiracies and Associations whatsoever; and shall daily Pray for Your Majesty's long Life and prosperous Reign over us.

To the King's most Excellent Majesty.

The humble Address of the Justices of the Peace, the Grand Jury, and other Gentlemen, at the General Sessions of the Peace held for the County of *Somerset*, at *Bridgewater* in the said County, the tenth day of *July*, in the five and thirtieth year of your Majesties Reign.

May it please Your Majesty,

THe deep sence we have of that Horrid, Treasonable and Hellish Design upon the Sacred Person of your Majesty, and entirely Beloved Brother, the Duke of York, *as it creates in us great astonishment, that any of your Subjects, upon whom in general all imaginable Blessings have descended since your happy Restauration, and in particular, very eminent and obliging favours upon many of the Conspirators themselves, should be guilty of so high Ingratitude to Heaven and you; so hath it withal raised in us a just Indignation against the Traytors, whom we shall use all diligence to discover, apprehend and proceed against with the utmost severity of Justice. And for the preventing the like Desperate and Treasonable Attempts, shall put all those Laws in Execution which may disable all disaffected persons to the established Government to effect their wicked Designs. And we shall be ready to Sacrifice our Lives and Fortunes in defence of your Sacred Person and Government, and the Succession of the Crown in its Legal Descent, in despight of all Trayterous Associations and Conspiracies. These are our publick and solemn Resolutions; to which we shall add (as is our Duty) our Prayers for your Majesties long Life, and happy and peaceable Reign over us.*

To the King's Most Excellent Majesty.

The humble Congratulation of the Deputy Lieutenants, Justices of Peace and Commission-Officers of the Militia, within the *East Riding* of the County of *York*.

Dread Sir,

WE understanding by Your Majesty's Proclamation, and a Letter sent to us from his Grace the Duke of Somerset, *our Lord Lieutenant, That there was a Traiterous Conspiracy to have Murdered Your Sacred Majesty and Royal Brother, a Crime so Barbarous, that it Astonishes all Honest Men to hear it named. We do humbly assure Your Majesty, that we will not only give God thanks for Your miraculous Deliverances, but will be always ready with our Hearts and Hands to defend Your Majesty's Person and Government, according to our most Solemn Oaths and Duty, against all the restless and rebellious Designs of Your Majesty's Enemies, whoever they be.*

To the King's most Excellent Majesty.

The humble Address of the Mayor, Aldermen, and Common Council of Your Majesty's Ancient and Loyal City of Exon.

Most Dread Soveraign,

BEing truly sensible of the great advantages we have enjoyed ever since your Majesty's happy Restauration; we could not without extreme horrour and amazement, behold the miseries and desolation that a restless and bloody Enemy had now a second time prepared for us; These wicked persons are but too well skill'd in the methods of undoing us, and finding it impossible to bring their designs about whilst we had our Laws in motion, and your Majesty to protect us, they have barbarously contrived the Deaths of the best of Princes; and that they might at once exceed the villanies of former ages, and the belief of those that are to come, they have endeavoured in your own Sacred Person, and that of your Royal Brother's, to Assassinate three Kingdoms at once: A Plot so boldly, and yet so subtilly carried on, that had not your Majesty, like Gods people of old, lived by Miracles, and, as they, appeared no less the delight and care of Heaven, we had certainly become the unhappiest people in all the World: Now therefore, as we cannot reflect upon this late wonderful deliverance of your Majesty, without adoring that eternal Goodness that brought the horrid Treason to light. So, as sharers in the common blessing, we humbly crave leave to Congratulate your Majesty's great escape out of the hands of violence, hoping that by the favour of Heaven, and your Majesty's well-known Wisdom and Sagacity a full discovery may be made both of the Parricides, and their Execrable Treason; and that those who have made no better use of your Majesty's Pardon and Clemency, may at length feel the deserved effect of your Justice: Whilst we your Majesties most Loyal Subjects, shall not only pray for your long and happy Life, but at all times endeavour the preservation of it, with the utmost hazard and expence of our own.

We the Grand Inquest for the body of this City and County, at this our General Quarter Sessions, held the ninth of July, in the Five and thirtieth year of your Majesties Reign, do heartily concur with the Mayor Aldermen, and Common Council in this Humble Address.

To the King's Most Excellent Majesty.

The Humble Address of the Mayor, Recorder, Aldermen, Burgesses and Assistants of your Majesties Ancient Corporation and Town of *Banbury* in the County of *Oxon*.

Dread Soveraign,

THough we have had such clear experiments of your Wisdom and Indulgence, as might have endeared your Government to the most Rebellious Generation, yet, to our unutterable Horror, we see that Apostates to Atheism, and Revolters to Schism, are Monsters prepared to requite your most gracious protection with Traiterous Machinations. And forasmuch as our past neglects of declaring our vowed Fidelity to your endangered Crown, have, with others equally remiss, evidently encouraged their greater Insolence, who inhumanly conspired against your life and it, (the reflection upon which base Neutrality is our present shame and sorrow) yet in all humility we beseech your Majesty to believe that our private Resolves have ever been as unalterably Loyal as those of our fellow Subjects who have wisely took advantage more openly to protest it. In Testimony of which honest and dutiful Resolutions, we have and daily do express our sincerest Gratitude to Almighty Goodness for your repeated deliverances from such a desperate Legion as have entred into a damnable Association (and to make their Iniquity inexpia-

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